

THE NATIONAL ERA.

WASHINGTON, MAY 2, 1850.

THE FRIEND OF YOUTH.—No. 7.

The May number of the *Friend of Youth* (No. 7) was mailed to subscribers last Monday. It comprises the last half of the year with a fine subscription list. Book numbers, so as to cover the volume may soon be had. We present to our readers the Northern members of the Committee on Slavery, and their friends, in opposition.

Mr. Miller moved a substitute for the bill, simplifying an examination of the inhabitants of the South, and his motion was ruled out of order.

The Committee rose, and the House adjourned.

[A large number of anti-slavery petitions were presented this day, under the signature of Messrs. Harbin, Cowan, and Crowell.]

TUESDAY, APRIL 25, 1850.

The morning hour was chiefly occupied in the consideration of a joint resolution reported from the Committee on Naval Affairs, by Mr. Thompson, of Tennessee, to direct the Secretary of the Navy to send to the Arctic seas in search of Seal Islands.

Mr. Stanton remarked that the project was to obtain the services of some thirty men, and a few others, to go to the North, and remain there to go to the South.

Mr. Bayly of Virginia opposed the resolution, and the discussion was out short by a motion adopted by the House to go into Committee.

The White House adjourned. The Congress will come up, Mr. Root occupied an hour in an argument to sustain its constitutionality, again in the argument of Mr. Miller, of Tennessee.

Mr. Howard of Texas took the floor, and friends quite consistent—his speech and vote harmonizing perfectly—and it serenely recessed.

The *Congressional Register*, a large and important religious paper, published in Boston, thinks Webster quite consistent—his speech and vote harmonizing perfectly—and it serenely recessed.

[Original—For a Cold—by T. Arthur; Lizzy Grey's First Composition—by Frances D. Gage; Lines to a Schoolmate—by Mrs. May; Day; Jealousy; Kites; The Mystery Rapping; Invisible Lady; Letter from a Traveller in Paris; To the Wren, a poem—by Miss Anna Blodget; Reminiscences of Childhood—by Clara Clifford; My Mother. Selected—Free Story about Home; Geological Cabinet; The Neglected Opportunity.]

MR. CLEVELAND'S SPEECH.

The speech of Governor Cleveland of Connecticut will apply repeat a perusal. We review the action of the House with great boldness, and deal plainly with those whom he believes false to Liberty.

MR. CHASE'S SPEECH, SECOND EDITION.

The first edition of Mr. Chase's Speech on the Slavery Question, printed by Messrs. Buell & Blanchard, was immediately exhausted. A second edition has since been printed at the office of George C. Gray, and is now in circulation.

In the first, the speech was somewhat abridged, and printed in very small type, to bring it within the compass of sixteen pages. In the second, the speech is given full, the typographical errors being corrected, as it appeared in the National Intelligence, Union, and Era, and a well-printed pamphlet of twenty-four pages, is sold at the Congressional Globe office at a dollar and a half per hundred copies; and the Free Democracy, as well as the West and of Ohio, should see that it is placed in the hands of the greatest possible number of voters.

THE CHANUS BILL.

By our Congressional record it will be seen that the Census Bill is encountering a strong sectional opposition in the House of Representatives. It is contended by slaveholding members that the bill is unconstitutional, and that no power can be given to the national government for making an enumeration of the inhabitants, and that the bill, as it is proposed to obtain the statistics of the productive resources of the country and its social condition, is unconstitutional.

Mr. Hall of Missouri moved an amendment that no expense or charge should ever be paid by the Government on account of the expedition.

Mr. Bayly of Virginia said the war was got up for the special gratification of the gentlemen engaged in it.

Mr. Baker of Illinois defended it upon philosophical grounds.

Mr. White of New York moved the previous question. A motion to adjourn was rejected. The question having been put on the table, and the motion to adjourn was withdrawn.

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Mr. Douglass of New York No. 34, granting a suspension of the rules, moved a motion to adjourn, and to take up a demand of land to the State of Illinois, to sit in the construction of her Central Railroad. The road is to extend from Chicago, and will connect with the Western Union, and will connect with the Mississippi River, near the junction of the two rivers.

The demand of the road was followed, but were lost.

The motion again was put on seconding the previous question, but was withdrawn.

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The motion to adjourn was carried

THOMAS CARLYLE ON THE SLAVE QUESTION.
A late number of "Fraser's Magazine" contains an article, bearing the unmistakable impress of the Anglo-German peculiarities of Thomas Carlyle, entitled "An Occasional Discourse on the Negro Question," which would be interesting as a literary curiosity, were it not in spirit and tenor so unpeckably wicked as to excite in every right-minded reader a feeling of amazement and disgust. With a horrid, brutal asperity, a blasphemous irreverence, and a sneering mockery, which would do honor to the devil of Faust, it takes issue with the most serious of mankind's sins—the precepts of Christianity. Having aspersed the negroes with every name of infamy, the West Indians have diminished since Emancipation, and that the negroes, having worked, as they believed, quite long enough without wages, now refuse to work for the planters without pay; than by the latter, with the thriftless and evil habits of slavery still clinging to them, can afford to give—the author considers himself justified in denouncing Negro Emancipation as one of the "shame" which he was specially sent into this world to baffle. Had he confined himself to simple and forcible caricature of the negro, and Christian, he might have excited much interest; but his impudent philanthropy of Existe Hall!—these would have been small occasions for reflecting his spleenetic and discreditable production. Doubtless there is a cant of philanthropy—the alloy of human frank and folly—in the most righteous reforms, which is a fair subject for the scurrilous sarcasm of a professed hater of shows and fatalities. Whether is hollow and hypocritical in politics, or religion, comes very properly within the scope of his mockery, and we bid him God speed in playing his part. But upon the whole, all that he has done, I mean, let him blow them up to his harshest content, so Daniel did the image of Bel and the Dragon.

But our author, in this matter of negro slavery, has undertaken to apply his peculiar pitch and rosin, not to the soft-tinted humanity, but to himself. His meeks at pity, scoffs at all

seek to lessen the amount of pain and suffering, sneers at any denials the most sacred rights,

and mercilessly consigns an entire class of the children of his Heavenly Father to the doom of compulsory servitude.

He is a man of some family, and of the poor black race, a brother, which entitles him to a widow's pension, or a rank slave Yankee in human cattle on the banks of the Potomac. His rhetoric has a flavor of the slave-pen and snuff-block—vulgar, unmannerly, indeed—a soundless outrage upon good taste and refined feeling, which at once degrades the author and insults his readers.

He assumes (for he is one of those sublimated philosophers who reject the Baucisian system of induction, and depend upon intuition, without course to fact and experiment) that the negroes of the West Indies are universally idle, improvident, and rascally for freemen; that God created them to be the servants and slaves of their "horned" white men, and designed them to grow sugar, coffee, and spices, for their masters; and that, if they will not do this, "the beneficent whip" should be again employed to compel them.

He adopts, in speaking of the black class, the lowest slang of vulgar prejudice, "Black Quashee," names the gentlemanly philosopher, "John Quincey Adams, if he will not make in his speeches, the horned man, make a slave again," which state will be little less ugly than his present one, and with benefit whip, since other methods avail not, will be compelled to work?

It is difficult to treat sentiments so atrocious, and couched in such offensive language, with anything like respect. Common sense and unperverted conscience revolt indignantly against them. That doctrine they incarnate is that which underlies all tyrannical and master of men towards man. It is that which "in the grandest of all systems" of government, "is to put in power, in the person of the President, the power against Right—that of the Greek philosopher, that the barbarians, being of an inferior race, were born to slaves to the Greeks; and of the infidel Hobbes, that every man, being by nature at war with every other man, has a perpetual right to reduce him to servitude. If he has the power, it is the cardinal doctrine of what John Quincy Adams has very properly styled "The Satanic School of Philosophy"—"the idea of an omnipotent sea-robust or ardent, who, in his infinite wisdom, could be easily removed from the "sweet humanities" and unshackled from the bonds of Christianity, as the faith and practice of the East India Drang or the New Zealand cannibal.

Our author does not, however, take us altogether by surprise. He has before given no uncertain intimations of the point towards which his philosophy was tending. In his brilliant essay upon Francis of Paraguay, we find him entering with manifest satisfaction and admiration into the "last stage" of his life, in his "Letter to the Spanish Spinster of Oliver Cromwell"—in half a dozen pages of savage and almost diabolical sarcasm directed against the growing humanity of the age, the "rose-pink sentimentalism" and quiddiness which shudders at the sight of blood and infliction of pain; he prepares the way for a justification of the massacre of Droyden. More recently, he has indicated that the extermination of the Celtic race is the best way of settling the Irish question, and that the enslavement and forcible transportation of her poor, to labor under task-masters appointed by her, and social evils of England, in the Discourse on Negro Slavery we see this devilish philosophy in full bloom. The gods, he tells us, are with the strong, Hail has a divine right to rule—blasted are the crafty or brain and strong of hand. Weakness is crime. "Vae Vicit" says Brennus said when he threw his sword into the scale. We to the conquered. The negro is weaker in intellect than his "horned" white man, and has no right to choose his own vocation. Let the latter do it for him, and if need be, turn to the "beneficent whip"! "On the side of the negro, is the right to rule." Let us use it without mercy, and hold fast and bleed to the girdstone with unrelenting rigor. Humanity is squeamishness; pity for the suffering, mere "rose-pink sentimentalism"; mankind and humanity. The gods (the old Norse gods, doubtless) laugh to scorn alike the complaints of the miserable and the weak compassions and "philanthropisms" of those who would relieve them. This the substance of Thomas Carlyle's advice, this is the matured fruit of his philosophic house, and the most perfect for which he has ever labored all his life—his "unshackled abyss"! or bearing about in the thin skin of Transcendentalism. Such is the substitute which he offers for the Sermon on the Mount!

He tells us that the blacks have no right to use the lands of the West Indies for growing pumpkins and garden stuffs for their own use and behoof, because, for the widoes and stilk of the whites, these islands would have been productive only of "jungle savagery, and swamp-mania?" The negro alone could never have proved this, but the author, in his "Letter to the Spanish Spinster" has, with a bold and impudent smile, and a half-laughing, "unshackled abyss"!

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